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LUTHERAN MEN

February

1956

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 37

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LUTHERAN MEN

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Earle W. Bader

Who Ventured For The Brotherhood

E MAN who brought all the UL rotherhood records and business small carton under his arm from natti, Ohio, to his home in Beth-, Pa., in April, 1935, had one thought in mind: He would consecrate himself to God, and venture for the Brotherhood. That man, who was to know "payless paydays passed in endless succession," was Earle W.

Bader, former executive secretary of the Brotherhood for 21 years.

As the Brotherhood begins a new year in new offices in New York, with a new executive secretary, Howard L. Logan, let us turn back the pages of time and review the past 21 years of growth and adventure under Mr. Bader, in the hope that from his consecration we may find renewed courage and devotion in the new future of the Brotherhood.

Mr. Bader was elected recording secretary of the Brotherhood at the September, 1934, convention in Atlanta, Ga., and in December of that year was elected executive secretary by the Executive Committee. He succeeded the Rev. J. W. Kapp, D. D., Cincinnati, who was executive secretary from 1927 to 1934, and who retired at the age of 85 on a monthly pension of $150.

Prior to his election to the office of executive secretary, Mr. Bader had distinguished himself as a Brotherhood worker in the Ministerium of Pennsylvania, where he personally organized 58 Brotherhoods during his term as the first president of the Allentown Conference Brotherhood, 1931-1934.

Dark Days

During the heart of the depression Mr. Bader sold his automotive business valued at $35,000 for $3,500 cash, which he used to renovate his home and equip the entire first floor at 62 E. Garrison Street with desks and office equipment. He personally employed an office secretary, whose salary he paid for the first eight years. This was the new Brotherh Headquarters.

Mr. Bader's salary was set $2,000 a year, and Mrs. Bader wa receive $1,000, but both served eight years without receiving salary, or rent for Headquar space. Postage and travelling penses were paid for out of perso funds. There was a printing indeb ness of $4,000 on *Lutheran Men*, herited from the previous adminis tion.

When Mr. Bader became execu secretary, *Lutheran Men* subsc tions and Brotherhood dues amo ed to $1 a year. Nearly all of 2,400 *Lutheran Men* subscribers the mailing list in 1935 were f one to five years in arrears. The t income from *all* sources for the fi year of 1935 was $2,435.

During these dark days the ex tive secretary disposed of three his personal real estate proper cashed in his personal insura policies, and made loans from ba to keep the Brotherhood operat

Tribute by Wohlsen

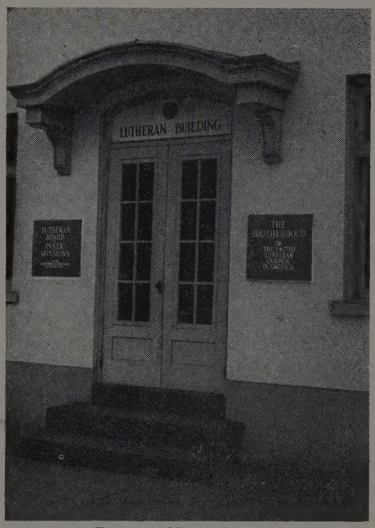
While he was president of the England Brotherhood, Ralph W sen, Bridgeport, Conn., presiden the ULCA Brotherhood prior the election of Merwyn Fuss, this tribute to Mr. Bader in *New England Conference Luth Brotherhood Bulletin:* "B e f Brother Bader accepted the call executive secretary he sought counsel and pastoral advice fron old friend who was pastor of a theran Church in Stroudsburg,

do I know? Because that old
d of Brother Bader was this
r's own brother, the Rev. Peter
sen, D.D."
n the first published report of
ier Bader this statement stands
'payless paydays passed in end-
succession.' This condition was
known by Brother Bader before
cepted the call to Christ's serv-
He was married and had one
depending on him. He knew
lim prospects of receiving his
regularly, but he sold out his
able business, placed his life
that of his family in God's
. He placed God first. This is an
ple of the consecrated leader-
our Brotherhood has enjoyed
gh the grace of God."

Better Days

er the 1942 Brotherhood con-
on in Louisville, Ky., reaffirmed
h to have Brotherhood Head-
ers remain in Bethlehem, Mr.
began to look around for a
desirable location. In 1946 he
nt a property formerly occupied
e Bethlehem Conservatory of
, a desirable corner building
ning the Bethlehem Public
ry. Headquarters was trans-
from 62 E. Garrison Street to
et and New Streets in April,
where it remained until the be-
ng of this year.

Wohlsen, in the same Bulletin
ed to previously, again paid
e to Mr. Bader: "Executive
ary Earle W. Bader personally
nt and modernized the building
a total cost reported to be over



Former Headquarters
Bethlehem, Pa.

$50,000, and has turned over the entire modernized and re-decorated first floor to the ULCA Brotherhood and the Ministerium of Pennsylvania Board of Inner Missions for their offices and executive chambers. The Brotherhood pays the same rental as heretofore paid for our former office, which rental is barely sufficient to cover the heat, light, telephone, and cleaning, all of which are included in the rent."

036

"More will be said later in this Bulletin regarding Brother Bader and the work for our Brotherhood by this consecrated soul. However, I am certain that we do appreciate this great asset, and every brother from every congregational Brotherhood rejoices with Brother Bader and all our officers in the dedication of our new, roomy, bright, cheerful and modern

offices that are truly representative of our glorious Lutheran Brotherhood."

"Again this same Brother Bader has demonstrated his love and faith for the Brotherhood. He has made innumerable contributions to our sacred cause. Those listed above are but a few. I have been reliably informed of many more, but I know that he, like all the rest of our officers, past and present, prefer no publicity, and I shall not embarrass any of them by further disclosures."

Other Activities

In addition to being executive secretary of the Brotherhood, Mr. Bader was named director of Boy Scouting, in 1944, an office dealing with one of the most important phases of Brotherhood work.

Who's Who lists these other activities of Mr. Bader: First president of the Allentown Conference Brotherhood. Secretary of the Brotherhood of the Ministerium of Pennsylva Secretary of the American eration of Lutheran Brotherho Chairman (President) of the I denominational Council of M Work. Delegate to each conventio the United Lutheran Church s 1934. Special National Field S Commissioner — Boy Scouts America. Representative to the tional Council of Churches of Cl in America.

The name of Earle W. Bader always be thought of, by those knew him well, in connection the Brotherhood. The venture faith, of Mr. Bader, which sta with a small carton of records, in days of the depression, under limitations of indebtedness, brought forth the fruit of the Brot hood as we know it today. Mr. B has demonstrated what laymen do if they really consecrate themse to the work of the Lord.

If Man Does His Part

I have a friend who took his little seven-year old boy fishing with him one day. They out the trout line and then went up to the cabin. After an hour, they went back down t river to see if they had caught anything. Sure enough, there were several fish on line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the fa "Because, I prayed about it," said the child. So they baited the hooks again and put out line and went back to the cabin for supper. Afterward, they went back to the river; a there were fish on the line. "I knew it," said the boy. "And how?" asked his father prayed again." So they put the line back out into the river and went to the cabin. B bedtime, they went down again. This time, there were no fish. "I knew there wouldn't said the child. "How did you know?" asked the father. "Because," said the boy, "I d pray about it this time." "And why didn't you?" asked his father. "Because," said boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of failure on our part, and not on God's.

Robert E. Goodrich, Jr., in
What's It All About?
(Fleming H. Revell Co.)

e American Federation of heran Brotherhoods Convention

HARES G. BEER

received so many favorable ents concerning, and one re- for a reprinting in another ine of our two latest articles in we described the excellent work done by the Konnarock Luther- hool and the Lutheran Brother- Life Insurance Society, that we n this issue describe the work American Federation of Lu- Brotherhoods and its proceed- the fifteenth biennial conven- which we attended, at Spring n, Spring Mill State Park, near ll, Indiana, from November 955.

American Federation of Lu- Brotherhoods is an organiza- at endeavors to coordinate the nd foster cooperation between otherhoods of the different Lu- church bodies in America. It biennial conventions in dif- localities, generally Lutheran , throughout our countries.

as organized in 1927 and its arters are located at 608 Avenue South, Minneapolis nesota. Its widespread cover- apparent from the fact that the gates to this convention were present from these 17 political divisions of the United States: The District of Columbia, Florida, Illinois, Iowa, Kansas, Kentucky, Maryland, Michigan, Minnesota, Montana, New Jersey, New York, Ohio, Pennsylvania, South Carolina, Washington and Wisconsin. Thirteen delegates were present from Illinois, nine from Kentucky, six from Minnesota and Pennsylvania, five from Iowa, two from Michigan and one each from the other divisions. Its Pan-Lutheran activity is evident from the fact that members from at least 11 different Lutheran groups in America had relations with the Federation or its committees during the last biennium. These groups are The American Evangelical Lutheran Church (Danish), The American Lutheran Church, The Augustana Lutheran Church, The Evangelical Lutheran Church, The Lutheran Brethren, The Lutheran Free Church, The Lutheran Church—Missouri Synod, the Suomi Synod, The United Evangelical Lutheran Church (Danish), The United Lutheran Church in America and The Wisconsin Synod. It has also had relationships with some non-synodical

Lutheran Churches.

The program and work of this body is financially supported by appropriations from the cooperating general church Brotherhoods, contributions from The Lutheran Brotherhood Insurance Society and personal gifts.

The opening devotions of the convention were conducted by Maurice D. Walborn, Cressona, Pennsylvania, the president of the Ministerium of Pennsylvania Brotherhood. The song leader throughout the conference was Bernhard M. Larson, Chicago, Illinois, and the pianist was Mrs. B. T. Bodie, of Columbia, South Carolina. The opening speaker was Dr. Robert Mortvedt, the president of Bethany College, Lindsborg, Kansas. He challenged his listeners to "follow the Pioneer" and to "look upon Jesus, the author and perfecter of our faith."

It is a committee from this body that annually prepares the Lutheran Brotherhood joint topics. The National Lutheran Committee on Scouting, the Scouting Camp Chaplaincy Committee and the Committee on Scouting Awards are committees of this body. At the convention group discussions were presented on "Churchmen and Evangelism," "Is Total Unity a Possibility?" "Count Me a Partner," "Brotherhood Program Planning" and "The Scouting Program."

In a group discussion on "Is Total Unity a Possibility?" at which we presided it was agreed (a) that total unity is not possible at the present time, (b) that all possible encouragement should be given to the uni effort between The American Luth an Church, The Evangelical Luthe Church, the Lutheran Free Chu and the United Evangelical Luthe Church; (c) that we look with favor at the dissolution of the Syno cal Conference at this time; (d) t as Lutheran leaders we study the h tory, literature and polity of ot Lutheran church bodies in Amer than our own and endeavor to und stand them from their own point view; (e) that we refrain and u others to desist from endeavoring misunderstand and maligning the titudes of other Lutheran chu bodies in America, and always the most charitable construction u all their actions and (f) that pray and work for better understa ing and ultimate unity and un among Lutherans in America.

During the convention Loren Ness, Minneapolis, Minnesota, ch man of the National Lutheran C mittee on Scouting, explained the Lamb Award for adult leadershi scouting. It was available for di bution January 1, one to each Lut an body plus one additional for 100,000 baptized members or frac thereof. According to this sche the Brotherhood of the United theran Church in America woul eligible to make 22 Lamb Aw annually.

The toastmaster at the banque Saturday evening was Dr. H Kilander, East Orange, New Je the vice president of the Amer Federation of Lutheran Brotherh

the banquet speaker was Dr. C. Empie, the executive director ıe National Lutheran Council. At banquet Loren M. Ness bore ıg tribute to S. H. Holstad, who many years of devoted service as ral secretary of the Federation as National Lutheran Scout Di- or, whom God in His infinite om called from our midst Oc- r 13, 1954. At the banquet Judge rence F. Speckman, Louisville, ucky, installed these officers for ensuing biennium: President ver H. Erdmier, Sterling Illinois .C.A.); Vice President Dr. H. F. nder, East Orange, New Jersey g.); Secretary Clifford E. Dah- Chicago, Illinois (Aug.) and Treasurer Arthur J. Helland, Minneapolis, Minnesota (E.L.C.).

The 22 representatives of the Brotherhood of the United Lutheran Church in America included these four members of the Executive Committee: Executive Secretary Earl W. Bader, President Merwyn C. Fuss, First Vice President B. T. Bodie, and chairman of the Honorary Life and In Memoriam Committee, Dr. Phares G. Beer. These synodical Brotherhood presidents also were in attendance: Central Pennsylvania Synod, Edward Shotzberger; Florida Synod, A. J. Kelly; Pennsylvania Ministerium, Maurice D. Walborn, and Pittsburgh Synod, J. Russel Barley.

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ɔm Your Headquarters

HOWARD L. LOGAN

Count Me a Partner

ıe early days of January were one for President Fuss, Vice- ident Mauney, Secretary Kelch- and Treasurer Shetlock as all as- d in the removal of Brotherhood dquarters from Bethlehem, Pa., ew York City. The Brotherhood es are *now* located at *231 Madi- Ave., New York 16, N. Y.* The ess will be easy to remember be- e it is the address of your United eran Church offices.

Count Me a Partner

ide publicity was given by the church's Department of Press, Radio and Television to the election of the new executive secretary of the Brotherhood, Howard L. Logan. Reports received indicate that the story was carried in many of the country's leading newspapers and radio stations. Thanks to PRT for the fine support in this matter.

Count Me a Partner

Howard L. Logan was elected executive secretary as of January 1. However, the election took place on December 10 and it is just not pos-

sible for Mr. Logan to assume the office before April 1. All letters should be addressed to Brotherhood Headquarters and they will be forwarded to him. Mr. Logan will be in the offices in February, and was there for a week in January.

Count Me a Partner

Requests for speaking engagements by the executive secretary should be sent to 231 Madison Ave., New York 16, N. Y. Mr. Logan will be happy to accept engagements after April 1, and desires to meet as many of the men of the Brotherhood as is humanly possible. May we suggest that perhaps stating the desired date and giving an alternative date would be helpful.

Count Me a Partner

Every new executive probably says, "I am very anxious to have your suggestions and comments." But this *one* really means it. We are determined that we shall give ourselves completely to this task. Our aim is to extend the Kingdom and strengthen it through the service of the Brotherhood to the congregations. Anything which you can suggest will be given consideration. Together we can help one another. May I count on you as I desire you to *Count Me a Partner?*

Count Me a Partner

You will be reading more about the Lamb Award established by the Lutheran Committee on Scouting to recognize Lutheran laymen and pastors for outstanding service to boys. The program supplements the *Pro Deo et Patria* award to Boy Scouts. The first Lamb Awards are due to be made in May.

Count Me a Partner

St. Paul's Church, Telford, Pa. (Ministerium Brotherhood), reports excellent response to the use of the King's Men program this fall. The response was so great that plans to add to the present church building were scrapped and the architect was instructed to draw plans for a new church building. A 48 per cent increase in church attendance was noted and an early service was started.

Count Me a Partner

The Pittsburgh Synod Brotherhood was in earnest about promoting the King's Men program, too. An institute has been held to train leaders and instructors. Four workshops were conducted throughout the synod. Local Brotherhoods may now call upon a number of men to come in and assist with their congregational programs.

Count Me a Partner

The Executive Board of the ULCA has agreed to give financial aid to the Brotherhood. For this we say a hearty "thank you." However, this is only an assist, and as we move forward in a new way may we not count on a larger support from the men throughout the church? Your financial support is needed throughout the year.

Count Me a Partner

The next convention of the Brotherhood is scheduled for Kitchener, Ontario, Canada. The dates are tentatively scheduled for September 21-2

Make your plans now to attend this great convention and join hands across the border with our Canadian men. Registration in advance is desirable. Talk this up in your meetings *now!* More about it later.

"That They May Have Life"

by JOHN D. METZLER, SR.

Criss-crossing Europe as he upervises the administration nd application of the church-upported free distribution of oods from our national abun-lance, Mr. Metzler comes into ersonal contact with thousands f those whose lives are bright-ned and whose health and faith re strengthened by this Chris-ian witness of brotherhood, riendship and compassion.

Church World Service staff member attached the World Council of Churches as director European operations of the SOS program, e Rev. Mr. Metzler was one of the founders Church World Service's Christian Rural erseas Program (CROP) and its national rector until 1954, when he assumed his esent duties in Europe.

THE LAST glimpse I had of her was as she stood beside the road, leaning on two crude home-made crutches and waving. She was little, bent and crippled—70-year-old Roza Legman, at Dugo Selo, Croatia, one of those who receive a more abundant life through Share Our Surplus Program foods from American surplus stocks.

We found her sitting on a stool under a tree, spinning hemp thread with distaff and spindle. She was not in her "house" for there was scarcely room in the earth-floored lean-to to sit, other than on the bed, on the one combination table-chest, or on the stove.

When she learned that the "Americans" were connected with the gifts which made possible for her a fairly satisfactory food supply, her excited gratitude became almost embarrassing. Taking my hand in both of hers, she talked rapidly and emotionally in her language. One did not need to understand the words to know what she was saying.

Roza lives almost entirely on what others give her. Homeless, she is allowed the use of a six-by-nine foot brick lean-to by a family with twelve members. Her toothless jaws have no particular trouble in gumming her food, but the lack of teeth troubles her in the spinning, so she uses her lips to pull out the hemp while twirling the spindle.

Created in the image of God, but destitute!

●

Barefoot, 82-year-old Kristina Babin stood willingly and proudly for a picture beside the little brick-and-iron stove in her dazzingly white-washed room. Stove, clean bed, and a table comprised the entire furnishings. I did not see where she stored the foods which had been given her, but did see her gratitude for them.

Then we learned that the day before, this old lady had walked for six miles on her twisted feet, half of the miles with a big bundle of wood she had cut out in the forest. When I wanted to take a picture of her with the wood on her back, her pride said "No." She had seen better days here in her village of Sid, Serbia, but was now reduced largely to dependence on others.

●

It was about ten o'clock on Tuesday morning when we climbed to a second story two-rooms-and-a-hall apartment in Cernuce, Slovenia.

We had been expected in this village for a food distribution on Sunday, but had been delayed. Now we were visiting homes where the food had gone—a pound or two of milk powder, a couple of pounds of shortening and a couple of pounds of cheese.

In this home, with the father unable to work, the family of four had a hard time to get enough food to keep going. I entered the door just in time to see the last of the cheese disappear down the throat of the 9-year-old girl, who with this cheese and bread was making her breakfast.

They urged me to sit down, and one of the three chairs in the room was passed over toward where I stood, but did not quite make the trip before disintegrating in going from hand to hand.

When introductions had been made, Angela's mother wept freely as she spoke her thanks for the help. But she said:

"It just isn't enough."

We had visible proof that it was not, for the cheese had lasted only two days and it would be four weeks until the next distribution.

●

What a contrast it was to see the youngest orphan at Casa Materna near Naples as she was held by her older "sister" while she, at first ex-

perimentally, then eagerly tasted the American cheese.

Two hundred and fifty children in his institution guided by the saintly Sancti family show the effects of good food, good care and real love. But it does take butter and cheese and oil and shortening and lots of milk to simply supplement the locally-acquired vegetables and fruit and bread and infrequently seen meat.

And what a contrast again to go only a couple of miles in the same city to the area where the old Granili refugee camp had been pulled down and see the children there—the same age, the same human shape, but not the same appearance.

Food accounts for part of that difference, but love and care account for much more of it.

Created in the image of God—but become refugees!

Through relief and rehabilitation programs carried on through Church World Service, Christian Rural Overseas Program, and the World Council of Churches, the people of our churches will have helped to distribute more than 141,744,425 pounds of milk powder, cheese, butter and butter oil, cottonseed oil and shortening, and cotton from the U.S. surplus stocks during 1955.

These goods are going to 28 countries and are helping literally millions of the aged, ill, refugee, poverty stricken, unfortunate people.

In addition there will be shipped and distributed the clothing and medicines and foods and other contributed goods given regularly through denominational and interdenominational programs including CWS-CROP.

●

The SOS program in Europe, where I know it, is not all mere statistics—it is people, these people in Yugoslavia and in Italy, and elsewhere.

It is the Italian refugee family from Egypt now living precariously in the fourth floor walk-up apartment in Bari, where, as I photographed the mother cooking with some of the surplus foods, she asked me not to tell the people that the kitchen was dirty.

It is the help that makes it possible for the community nurse in the room-and-a-half "minimum housing" in Corato, Italy to take in an orphan with her own family, and keep all fairly well-fed.

It is the family, father with TB, son so obviously ill that one wonders how long he will live, where the squash cooking over the open fire in the room was fortified and made more palatable with oil from America via CWS, WCC and the Protestant church organization of Italy.

It is the help that goes to those many church institutions of Germany who are caring for a more-than-full complement of people, but who have not been able to recover in equipment and reserves since the war.

SOS is the extra in the program in Belgium where the hardest of the hardcore refugees are taken by this little country to provide them a home

until they die.

It is Cimade in France, helping to find and feed the hitherto unknown needy in their communities in addition to the refugees and students who are helped.

It is the regular aid to Greece and also the emergency aid to those Greek farmers, who, already living a submarginal existence, suffered a hail storm that utterly wiped out their crops.

It is the extra food given to the more needy school children in Austria, food that helps to improve scholarship marks but also increases the discipline problem, for well-fe children wiggle more than those wit less energy.

●

"I am come that they may hav life, and have it more abundantly."

These words of Christ spoke 2,000 years ago, have particular ap plication to all who give throug their church for the distribution o these life-giving foods among th needy overseas.

Are we not, with our great abun ance of the world's blessings, com that all these may have life, and hav it more abundantly?

Boy Scouts

by GEORGE A. EICHLER

From the very inception of scouting in America, the majority of its troops have been sponsored by churches, and institutions affiliated with churches.

The officials of the Boy Scouts of America regard the church as the best home for a Boy Scout troop for many definite reasons. A few of these are:

1. The church can mobilize men of good moral character and with religious principles as leaders of the troop.

2. The church has the confidence of the parents.

3. Because of the troop leader's loyalty to his church, church troops have longer life and a more consta leadership.

4. The religious education of own scouts is the responsibility the church, which no church will pa on to an outsider. The Luther church will teach its boys whom believe in and what to believe.

5. The church has a life-span p gram, from the cradle to the gra The boy's scouting experience sho be so integrated with the total chu program that he will naturally beco a loyal participating member of church and will be active in all pha of its program.

6. A greater reason for relati

scout troops to the church is found in the basic need of our country for God-fearing men to carry on its finest traditions and preserve its best institutions.

Each church will decide what type of troop it will administer. It may desire a closed church troop, limited to boys affiliated with the church. This type of troop is the easiest to integrate into the church program. There is no restriction in bringing spiritual emphasis into the program of the troop and in giving scouts of the troop an active participation in all kinds of church activities.

The church may decide to have an open troop, enrolling the majority of its scouts from the families of the church, but including other boys of the neighborhood. This makes it possible for boys of different churches who are good friends to belong to the same troop. In these troops, the parent church makes provision for religious activities for its own scouts.

The Boy Scouts of America does not administer scout units. It serves the institution that is chartered to use the scouting program. Scouting has a pattern for the organization and operation of scout units, but it depends on the church to gear this pattern into its own organizational structure and program. The church controls its scout units as defined in the charter it receives annually.

Brotherhood in Action

by CHARLES F. BROBST

King's Men Wrecks Church Program

Dynamite is explosive; so is the King's Men church attendance program. This power of the King's Men program can be used in many of our congregations. What it has done in one of our parishes makes an interesting story.

Building plans to provide more room for Sunday-school purposes were almost completed. Commiteees had been working for a year to determine the congregation's needs. Ground surveys had been made. The architect revised his sketches repeatedly to produce building plans considered adequate. More than half of his working drawings were completed. An extended study was made on fund raising and a firm was selected to direct the drive. In another month everything would be ready to seek bids for the construction of the addition.

Then came the explosion that wrecked, not the present building, but the plans for the addition.

The Brotherhood on October 2, after a month's preparation, put into effect the King's Men program for increasing the church attendance on

Sundays. Immediately the attendance increased—53 per cent in October. An extra service was introduced. The Sunday-school attendance went up. The treasurers rejoiced in reporting larger balances — 41 per cent through October and November. A new spirit of interest and enthusiasm was born.

Before the October page was torn from the calendar on the wall, a movement to scrap the proposed building plans gained momentum. A new planning committee was appointed. Within a fortnight opinions were crystallized to discard the old plans and to begin anew. Plans must now include provision for a new church building, as well as additional space for Sunday-school purposes. Work on the old plans was stopped. New sketches were prepared and approved. The congregation was on its way to a new day and new possibilities of service in the Lord's Kingdom. This was brought about because a few men in the Brotherhood had faith in the claims of those who lauded the effectiveness of the King's Men program.

Honorary Life Memberships

by PHARES G. BEER

Conference Honorary Life Membership Secretaries

Recently the president of the Allentown Conference Brotherhood appointed Frank Reisner as Honorary Life and In Memoriam secretary for that body, to replace Arthur Cassell who did an excellent job in that capacity. We frequently receive letters informing us that some person is no longer a synodical, conference or congregational Honorary Life and In Memoriam secretary. May we please ask the writers of such letters to give us the names of their successors. Below is a list of the Honorary Life and In Memoriam secretaries or directors of all of our conferences that have been received with their addresses:

Central Pennsylvania Synod

Lancaster Conference: Fred W. Zuch, 44 North West End Avenue Lancaster, Pa.

New York and New England Synod

Central Conference: Joseph A Clarke, 118 Helen St., Syracuse, N.Y

New England Conference: Robe Rueger, 2 West Street, Rockvill Conn.

North Carolina Synod

Central District: Dr. Charles Ridenhour, Carolina Bldg., Kan apolis, N.C.

Pennsylvania Ministerium

Allentown Conference: Frank Reisner, 109 N. Thirteenth St., Alle town, Pa.

Norristown Conference: Willia H. Frick, 42 Clymer Avenue, Seller

e, Pa.

Philadelphia Conference: Ellwood Guinther, 430 E. Auburn St., iladelphia, Pa.

Pottsville Conference: Carl L. neider, Box 293 A, Pottsville, ute 1, Pa.

South Carolina Synod

Piedmont Conference: R. W. Bol-l, Clinton, S.C.

Southern Conference: James F. Wheeler, Box 668, Mt. Pleasant, S.C.

We are always eager to get the names of additional appointees to this group from our conference Brotherhoods and if there are any changes in the appointments or corrections in the spelling of the names or the addresses of the above-mentioned persons the author of this column will greatly appreciate receiving such changes or corrections.

News

Charter Presented to Chapel Hill Brotherhood

The Brotherhood of Holy Trinity theran Church, Chapel Hill, N. C., s presented at their monthly meet- late last year a charter by Pastor de F. Hook. Fifteen members were eived into the Brotherhood and comed by Pastor Hook.

The program of the evening was ed upon the objectives and back- ound of the ULCA Brotherhod. ooks Warner led the opening de- ions.

James Watson, skipper of Sea ut Ship 402, dubbed *The Sandbar*, orted on the progress of the ship nsored by the Brotherhood. He d that the next big objective would to obtain a boat from the U. S. vy, and that he would go to Nor- k to make the necessary arrange- nts.

Trinity was the only Protestant urch in Chapel Hill which held a ristmas Eve service. The men of Brotherhood sent out five postal cards each, inviting others to attend the service.

Officers of the Brotherhood are President F. C. Hammerness, Vice President John Earnhardt, Secretary Kiser, and Treasurer John Hoenig.

—F. C. Hammerness

South Carolina Convention

The convention of the South Carolina Synod Brotherhood was held on Wednesday, February 1, in the Lutheran Church of the Redeemer, Newberry, S. C., the Rev. Paul E. Monroe, pastor. Devotions were conducted by the Rev. Clarence Richardson, pastoral advisor for the Newberry Conference, which were followed by the business of the convention. The fellowship banquet was held in the boarding hall of Newberry College, with President Fred W. Kinard presiding. The invocation was given by the Rev. D. F. Swicegood, pastoral advisor of the synodical Brotherhood, and the toastmaster was Dean Philip T. Kelly of Newberry College.

The guest speaker was Honorable Fritz Hollings, Lt. Governor of South Carolina. Prior to the convention the executive committee held a meeting in the Hotel Wiseman.

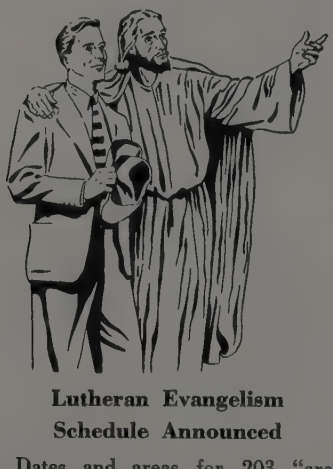
—Charles E. Koon

●

History of Lutheranism

Lutheranism in America. By Abdel Ross Wentz. Muhlenberg Press. $5. 381 pages.

This is a complete study of Lutheranism in America from earliest days to the present. It shows how various Lutheran bodies grew up gether in a common American ture. It describes the National theran Council, the Lutheran Wo Federation, movements toward theran unity, and the relations of Lutheranism to the ecumen movement. Though this is a verita textbook on Lutheranism in Amer and has a lengthy bibliography further study, it can be read pleasure by laymen and pastors al



Lutheran Evangelism Schedule Announced

Dates and areas for 203 "area missions" constituting the two-year continent-wide Lutheran Evangelism Mission of the United Lutheran Church in America were announced by the Rev. Dr. Robert W. Stackel, LEM director.

Including all but about 100 of the Church's 4,344 congregations, the schedule covers 36 states, Hawaii, the District of Columbia, and five provinces in Canada.

Launched on Reformation D Oct. 30, 1955, the international ev gelism effort will "join all the c gregations, synods, boards, agenc departments and auxiliaries of Church in a common endeavor confront the 82,000,000 non-Ch tians of North America with Christian Gospel and to equip 2,220,000 members of the Church continue doing evangelism in t daily lives," said Dr. Stackel.

Each mission will include a th fold emphasis: Nightly worship vices in all participating churc training of lay workers, and plan of permanent evangelism program the area and the parish levels.

Two area missions, in additio numerous "pilot" projects in cities, have already been condu in the Springfield, O., and Allento Pa., areas. The schedule reached gear immediately after the first o year, with an average of about missions a month through Octo 1957.

LWF President To Speak At Five U. S. Universities

Bishop Hanns Lilje of Hannover, rmany, president of the Lutheran orld Federation, will address facul- s and student bodies at five major nerican universities during a tour the United States, February 19 to rch 14.

He will also appear on the CBS-TV amp Unto My Feet" program on rch 4, preach and speak at various lies and services from coast to ast and meet with a number of Lu- ran and all-Protestant ministerial ociations.

The LWF president will arrive in n Francisco on Feb. 19 and will rticipate in the dedication of Ebe- er Lutheran (Augusta) church re on that day.

Then his travels will take him from lifornia to Arizona, Texas, Louisi- a, Georgia, the Carolinas, New rk, Illinois and New England.

His visit to the United States has n arranged by the National Lu- ran Council, the U.S. National mittee for the Lutheran World deration, in preparation for the /F Assembly in 1957 at Minneapo- Minne.

●

Steimle Named Chaplain For Lutheran Convention

Dr. Franklin Clark Fry, president the United Lutheran Church in erica, announced the appointment Dr. Edmund A. Steimle of Phila- phia as chaplain for the church's h biennial convention at Harris- burg, Pa., Oct. 10 to 17.

Dr. Steimle, Hagan professor of practical theology at the Lutheran Seminary in Philadelphia, is widely known as a radio preacher. He was selected as the 1955 speaker on the United Lutheran Series of the Protestant Hour and will preach on the 12-week 1956 series. He also was summer preacher on NBC's "National Radio Pulpit."

A native of Allentown, Pa., Dr. Steimle was graduated from Princeton University in 1930 and three years later from the Lutheran Theological Seminary at Philadelphia. Following a two year teaching fellowship at the seminary, he became pastor of the Lutheran Church of Our Saviour at Jersey City, N. J., and later accepted a call to become Lutheran student pastor at Cambridge, Mass. For 12 years he ministered to Lutheran students in colleges and universities in the Greater Boston area, and in 1932 he was called to become professor of practical theology at the Philadelphia seminary.

●

Lutherans Plan Parish Education Conference

A long-range program for parish education in the 4344 congregations of the United Lutheran Church in America was surveyed at a continent-wide confrence at the Hotel Sinton in Cincinnati, Wednesday and Thursday, January 4 and 5.

Presidents of all 32 synods of the United Lutheran Church—largest Lutheran body in North America—at-

tended the two-day conference, along with synodical secretaries of parish education and chairmen of related synodical committees. Also attending were professors teaching Christian education in the ULCA's 10 seminaries, and members of the staff of the Board of Parish Education.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church, made the principal address, on "The Role of Parish Education in the Life of Our Church."

Presiding over the conference was Dr. John W. Rilling, Minneapolis, president of the Board of Parish Education.

●

Lutherans Premiere Special India Missions Film

Two hundred and fifty years of Lutheran missionary activity in India were noted through a special film, "Ambassador in Bonds," which had its United States premiere showing in Minneapolis on Friday, January 6, in the auditorium of the Minneapolis Institute of Art.

Twin Cities Lutheran pastors, laymen and their wives attended the Epiphany day premiere, which launched nation-wide showings of the film in Lutheran congregations. The film is the major 1956 promotional effort of National Lutheran Council churches on behalf of Lutheran World Action, the NLC's emergency aid program.

"Ambassador in Bonds," produced on location in India for the NLC by Film Productions International of Hollywood, Calif., tells the story of the Rev. Bartholomew Ziegenbalg, Danish Lutheran missionary who pioneered the modern Protestant foreign missionary movement, landing on India's southeast coast at Tranquebar on July 9, 1706.

Ziegenbalg, first Protestant pastor to India's millions, began his work by baptizing five natives. At first he was imprisoned by hostile authorities, but later translated the Bible and Luther's Catechism for his new converts and after developing a 40,000-word dictionary in the Tamil language. Today there are more than 5,000,00 Protestant Christians in India.

Smitten to be Saved

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures. . . ." The verb here is strong—He compels me, he forces me to lie down in green pastures.

An American traveling in Syria became acquainted with a shepherd. Each morning, he noticed the shepherd carrying food to the sheep. The traveler followed him one morning and found that he was taking the food to one sheep that had a broken leg. As he looked at the animal, he said to the shepherd, "How did the sheep break its leg? Did it meet with an accident—fall into a hole, or did some animal break the leg?" "No," said the shepherd, "I broke this sheep's leg myself." "You broke it yourself?" queried the surprised traveler. "Yes. You see, this is a wayward sheep; it woud not stay with the flock, but would lead the other sheep astray. Then it would not let me get near it. I could not approach it, and so I had to break the sheep's leg that it might allow me, day by day, to feed it. In doing this, it will get to know me as its shepherd, trust me as its guide, and keep with the flock."

Robert Boyd Munger, in
What Jesus Says,
(Fleming H. Revell Co.).

hat the Light Reveals

JOSEPH B. MOHR

hen a boy has been playing foot- after school on the corner lot, darkness brings the game to an he goes home unaware of how y he is. The darkness hides him. as he enters the brightly lighted hen, his mother gasps, "Look at rself!"

Something like that happens n we stand in the light of God's lation through Christ. Contrary vhat many persons think, the ex- ience of standing in the light is not asant. It is not a matter of saying, e what a fine fellow I am, for I e seen the light and am standing its brightness." Rather, the light s, "Just look at yourself and see t you really are."

he history of medicine is a story movement from darkness to light. first men thought disease was sed by evil spirits, and primitive dicine men tried to cure by incan- on and ritual. Only in compara- ly recent times have men learned v to prevent and cure certain dis- es. Today marvelous things are ng done through inoculations, gery and general medical practice. great has the movement been, m darkness to light, that we won- what miracles of medicine will e place tomorrow.

Yet in an article on heart disease *Time* the author wrote that "heart ease is still medicine's most stub- born mystery." Replying to the article, one man wrote to the editor, "There is only one way to decrease our percentage of deaths from heart disease, and that is to increase our percentage of deaths from other things. What would you like to have increased?"

How ironical! We talk about decreasing the percentages of deaths from this disease and that disease, and all the time the over-all percentage remains 100. Despite the marvelous light we have in medicine, the awful truth remains: 100 per cent of the people become ill and die.

Though we have more light than ever in medicine, though the general health of the people seems better than ever, we have need for, and we use, not *less*, but *more* medical services, doctors, vitamins, inoculations, X-rays, hospitals, health insurance and surgery.

The light has not helped us get rid of some of the grim realities of life; it has made us more aware of them than ever. This is true in Christianity, too.

Critics say that if Christianity were true, it would have made more of a difference than it did in these 2,000 years. But the same can be said about medicine. By this time we should be able to get along with less doctors, inoculations, vitamins, hospitals, but we seem to use them more than ever.

By this time nobody should get sick and die. We need the Gospel more than ever, not because man's situation is becoming better automatically, but because today we see more clearly than ever what is wrong with man —a wrongness that totals 100 per cent.

The history of revelation in the Bible is a movement from darkness to light. God, who made himself known in various events and places, and through the law and the prophets, finally made himself known in the person of Christ, in whom men saw the glory and brightness of God.

In the earliest days men had imperfect ideas about God. They thought of God as a fierce deity who must be controlled or placated by sacrifice and ritual. They thought God's chief business was to cater to their physical well-being. They thought of sin in terms of outward transgressions, like stealing and killing. They had only vague ideas of personal immortality and resurrection.

The more light Christ throws upon our theological insights, the more we see some things clearly. We see sin, not merely as outward acts, but as a deep-seated malady in man — his pride, egocentricity, unbelief, estrangement from God. We see God, not as the fierce deity who waits to be placated by ritual and sacrifice, but as the loving Creator who is the Shephard that seeks lost man, and sacrifices and suffers for man.

The brightness of God's revela does not dispel the grim realities despair, strife, hatred, sin and de but makes us all the more aware them and of our helplessness a from God. Thus the coming Christ into the world was a ju ment. "And this is the judgme wrote John, "that the light has c into the world . . . "

But at the same time this ligh mercy and forgiveness. If judgm had been given without mercy forgiveness, it would have destro and not saved man.

The atoning and suffering lov God through Christ heals the bre between God and man and is to bring God and man together i relationship of love and faith. T is how we are translated from kingdom of darkness into the k dom of light, and ransomed f captivity through the forgiveness sin (Col. 1:13).

When we accept God's judgm as true upon us personally, find no hope or escape in our own me and when we rely soley upon G forgiveness, our sin has been o come. We have been restored into proper relationship with God.

Those who have been transla from darkness to light, rescued f captivity in darkness through giveness, see God in a new light. is not merely the wrathful judge the merciful Father, who thro judgment also reveals his love concern. The child of light no lon deceives himself into thinking he

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something he is not. He sees himself more clearly than ever. As the light of medicine has revealed diseases the ancients never imagined, so the light of revelation reveals the subtlety of sin more clearly than ever. But the child of light accepts his situation, not in despair and hopelessness, but in the confidence that God is working in and through him to win the final victory over sin and death.

If anybody is hesitating about accepting Christ, what is he waiting for? He is like a man who puts off going to the doctor. He does not want to admit he is ill. He fears that the light of medicine will surely show what is wrong with him. But eventually he has to go, or the doctor has to come to him. For he is included in the 100 per cent who will become ill and die.

We may hesitate to face ourselves squarely in the light of God's revelation. We may even deceive ourselves into thinking that the light has co only to show up the other fello sin. But deception will avail noth in the end. For human sinfuln totals to 100 per cent.

The Bible assures us that we m *all* stand in the final judgment so day. That final judgment will simply a brighter light of revo tion, in which nobody will be a to deceive himself any longer, will see himself as he really is.

So, instead of having less need the Gospel today, we need it m than ever.

Ministers' Troubles

Three ministers serving churches near r road lines were comparing their troubles.

"Our first Sunday morning hymn is alw interrupted by the Burlington passenger t rumbling past, right outside the window," first complained.

"That's nothing," chimed in the seco "Right in the middle of my sermon the R Island fast freight always drowns me out.

"Brother, I wish all I had were your tr bles," added the third. Every time my deac take up the collection, I look down the a and there comes the Nickel Plate!"

—Sunshine Maga

He Came Down to Us

George Arliss took the part of "The Man Who Played God" in the movie of that na made from a famous story. He was a great musician who lost his hearing and there his work and his fame. He became the virtual prisoner of his apartment in the city, n a park. To pass the time, he watched the people on the park benches, from his wind These little people, far down below began to fascinate him. In order that he might e into their lives and know their secrets, he learned to read their lips through a telescope. then he mingled with them, helped and befriended them.

It is not a perfect parable, of course, for God does not scheme and plan as this m did. But He does read our hearts and enter into our lives and there, inside of us as it w He guides and helps and befriends.

Religion is about the God who is not "out there" but "down here", not "up there" "in here". It is about the validity of the longings and hopes and dreams which haunt the still small voice that speaks to us. ". . . in him we live, and move, and have being. . ."

Robert E. Goodrich, Jr., in
What's It All About?
(Fleming H. Revell Co.)

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Count Me a Partner— In Living a Life of Prayer

by C. O. GRANLUND

Author

The Rev. C. O. Granlund is a graduate of Augustana College and Augustana Theological Seminary, where he received the A.B. and B.D. degrees. He served parishes of the Augustana Lutheran Church in Nebraska, Minnesota, and Connecticut. From 1950 to 1954 he was the dean of the eastern extension of The Lutheran Bible Institute, at Teaneck, N.J. At present he is a member of the faculty and director of extension classes. He is serving as a member of the Board of Directors of Augustana Seminary, and has served on commissions of evangelism in his church and on stewardship commissions and social mission boards within various conferences of The Augustana Lutheran Church.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Fred J. Landdeck, S. M. Brock, George O. Koponen.

(This topic should be divided in several sections. One member of t Brotherhood may introduce the stud giving a summary of the topic to r fresh memories. The assumpti should be that members of t Brotherhood have read the topic b fore coming to the meeting. A se ond member of the Brotherhood m lead in a discussion of the section "For Study and Discussion," a "Suggestions for Action." This shou consume most of the time. A thi member of the Brotherhood may responsible for projecting one of t films suggested in the assignme

Topic Aims

1. To appreciate the important place wh prayer held in the life of Jesus.
2. To learn how to pray.
3. To lead members of the Brotherhood take necessary steps to enrich their perso and family prayer life.

Worship

Hymn: "O Worship the King" —No. 294 C.S.B., or No. 245 P.S.H.
Scripture: John 14:12-17
Prayer
Special Music
Hymn: "Lord, with Glowing Heart I'd Pra Thee"—No. 291 C.S.B., or No. 241 P.S.H.
Topic
Hymn: "Shepherd of Tender Youth" —No. 282 C.S.B., or No. 225 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

nnected with this topic. Only one of e suggested films should be used. me should be allowed to discuss it, d the brother who is responsible r the projection might also serve as scussion leader.)

"I desire then that in every place e men should pray" (*I Timothy 8*). Thus Paul called upon young mothy to muster the man power the early church to its greatest sk.

Prayer is still the greatest task of e church. It is more than a prepara- on for Christian work. It is the very ork itself.

The Bible and Prayer

We must go to Scripture, par- cularly to the Gospels, to learn what ayer is. The record of Jesus' life re- als his practice of daily fellowship ith the Father through prayer. The ospels clearly show that the life of sus, from early childhood until his ork of atonement was sealed with e words "It is finished," was a part- rship of prayer with his Father. s the resurrected and ascended Lord still intercedes before the throne God.

Three questions may lead us into hat Scripture teaches about prayer:

1. *What does being a partner with hrist in prayer mean for a person?* Scripture clearly indicates that sus' ability to fulfill his Father's ll grew out of the fact that he and e Father *were one*. He wanted what e Father wanted.

Jesus indicated that the secret of ccessful prayer is partnership with m. He prayed that we might be one with him, as he and the Father are one (*John 17:20-21*). He made it clear that being a partner with him was the condition requisite for receiving answer to prayer: "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you" (*John 15:7*), and "For apart from me you can do nothing" (*John 15:5*). Every approach to God in prayer must be in Jesus' name. (Read *John 14:12-14; 15:16,* and *16:23-24*)

There is a lot of loose thinking that leads people to believe that any man has the right to pray to God for anything at any time, and that he will receive an answer. This is completely at variance with the Word of God. Only through Christ and his merits do we become children of God and receive the full privilege to pray. A rebel has the right to pray for only one thing: peace and pardon through the shed blood of Christ. Only when restored to fellowship with God through forgiveness of sin and the acceptance of the new life in Christ can he become a privileged prayer partner.

Christ was sure of his sonship with the Father, and thus was able to pray with confidence. You and I should be sure of our sonship through Christ, and therefore able to claim God's mighty promises through prayer.

2. *For what should I pray?*

Most people pray when they are in trouble, and when they desire some temporal good. Jesus taught us to do so, for he taught the fourth petition: "Give us this day our daily bread."

However, this is the fourth petition; three others go before it: "Hallowed by Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven." Jesus taught us first of all to seek God's honor, God's kingdom, and God's will. He always put God's glory first, and we should do so also.

Jesus spent whole nights in prayer, seeking to know his Father's will. His great purpose in life was "not to be served but to serve, and to give his life as a ransom for many" (*Matthew 20:28*). At the very outset of his public ministry he met Satan head-on on this very issue (*Matthew 4*), but he prayed himself completely into oneness with the Father in fulfilling his great atoning purpose. As he closed his ministry, he could make the great claim: "I glorified thee on earth, having accomplished the work which thou gavest me to do." (*John 17:4*).

This same life of concern must possess us—to do the Father's will. Christ was the great High Priest of the atonement, and we are the priesthood of believers to minister the blessing of that atonement to the world. Jesus prayed: "As thou didst send me into the world, so I have sent them into the world" (*John 17:18*). Our task is clearly set forth in *1 Peter 2:9:* "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

This is the task—calling not only of pastors but also of laymen. This priesthood requires us to live separated and cleansed lives, to come for
daily from prayer to serve our f
lowmen with the Gospel. God "d
sires all men to be saved and to cor
to the knowledge of the truth"
Timothy 2:4).

This responsibility indicates wh
should be the main emphasis of o
prayer. This kind of evangelis
means more than ringing doorbells
invite people to church. It calls f
daily cleansing of our lives from
that is of the flesh and the world.
means a willingness to stand up und
persecution. Jesus indicated persec
tion would fall to the lot of his fo
lowers when, in his great high pries
ly prayer, he said: "I have give
them thy Word; and the world h
hated them because they are not of t
world, even as I am not of the worl
I do not pray that thou shouldst tak
them out of the world but that tho
shouldst keep them from the evil on
They are not of the world, even as
am not of the world. Sanctify the
in the truth; thy word is truth" (*Joh
17:14-17*).

The Christian may pray for mar
things—for health and strength, f
house and home, for good gover
ment, fair weather, and whatever el
he believes will minister to his go
and the welfare of others. But abo
all the Christian will pray that G
may so guide him that he will
enabled to hallow God's name, th
God's kingdom may come into t
hearts of all men, and that God's w
may be done. To this end he will se
to let the Holy Spirit bear witne
through him. He will pray for dai

lication, daily cleansing, daily de-
ion to his task.

3. *For whom should the Christian
ty?*

Look again at the prayer life of
rist. His concern was always for
ers, and for himself only in order
t he might serve others better.
ead *John 17:6-10; 20-21; Luke
:31,32; John 4:35; Matthew 9:36-
.)*

When Jesus came down from the
ount of Transfiguration, it was not
glory in his experience, but to
et the need of a son and father be-
e whom his disciples had stood
pless. When the disciples later ask-
him why they could not cast out
demon he indicated their failure
replying: "This kind cannot be
ven out by anything but prayer"
Mark 9:29).

While our prayers should not neg-
t our personal needs, their chief
ncern should be the welfare of fel-
w men. God delights in winning
tories through us. He has promised
place the unlimited resources of
aven at our disposal. We should
bold in laying claim to these
omises.

This is not as simple as it may ap-
ar. To enter into prayer partner-
ip with Christ for the souls of men
ings tremendous conflicts. In the
eat battle for the souls of men we
n never trust our own strength nor
nit ourselves to our own resources.
e must be a *prayer partner* with
m who freely grants us all that we
ed and "who by the power at work
thin us is able to do far more
abundantly than all that we ask or
think" (*Ephesians 3:20*). We must
have confidence "that if we ask any-
thing according to his will he hears
us. And if we know that he hears
us in whatever we ask, we know that
we have obtained the requests made
of Him" (*I John 5:14-15*).

The answer to our prayer may not
come at once, nor in the manner we
expect. But every true prayer, offered
in the name of Jesus, will receive an
answer.

Practical Suggestions

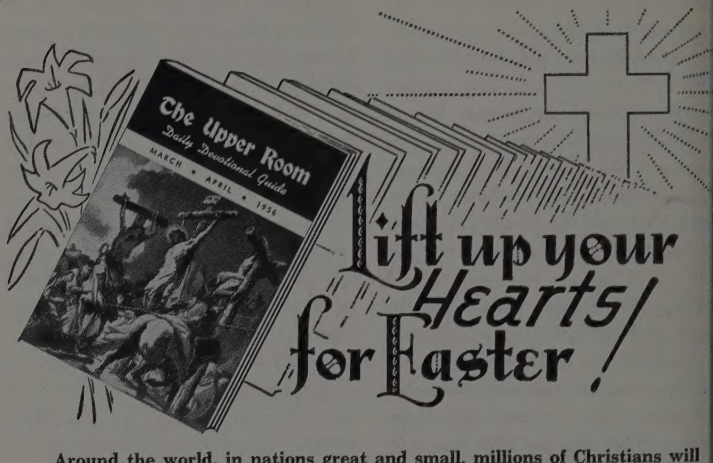
1. *Use the Lord's Prayer as a
model.* "Pray, then, like this: Our
Father who art in heaven . . ."
(*Matthew 6:9*) said Jesus in response
to his disciples' request to be taught
to pray. Try using the Lord's Prayer
as a pattern and as a suggestion of
the things you want to pray about.

2. *Take time to pray privately and
in secret.* Daniel was a busy states-
man, but he followed the habit of
three prayer periods daily (*Daniel
6:10*). Let your prayer include adora-
tion, thanksgiving, confession, peti-
tion, and intercession.

3. *Pray with others.* "If two of you
agree on earth about anything they
ask, it will be done for them by my
Father in heaven" (*Matthew 18:19*).
This is a grand promise for husband
and wife, or for families.

4. *Pray specifically.* Somebody has
said, "Be sure you know what you
want before you pray, and that God
knows what you want when you are
through."

5. *Remember who you are and who
God is.* The important thing in your



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prayer is not to get God to do something, but to let God have the right of way through you.

6. *Believe that God hears.* Persist, persevere, and pray through. Remember how Abraham prayed through for Lot, and that even though God couldn't find ten righteous people in Sodom and Gomorrah he "remembered Abraham, and sent Lot out of the midst of the overthrow" (*Genesis 19:29*). Yes, persevere in prayer, believe that God will answer y prayer.

7. *Remember, above all, your p pose is God's glory.* "Seek first kingdom and his righteousness, all these things shall be yours well" (*Matthew 6:33*).

For Study and Discussion

1. What procedures have b found helpful in conducting pri

otions?

. What procedures have been nd helpful in conducting family otions?

. How much time do I spend in ionth in private, family, and public yer? (Cf. the assignment made to members of the Brotherhood.) w does this compare with the way which I spend the other hours of ionth? (Remember that in a thirty- month there are 720 hours.) iat percentage of my time is spent prayer?

. What can members of the otherhood do, either individually collectively, to strengthen their n prayer life and the prayer life other members of the congrega- n?

Suggestions for Action

1. Make plans for enriched serv- s of worship at future meetings of Brotherhood.

2. Purchase a number of books aling with prayer and place them a reading shelf for use by mem- rs of the congregation. Get sug- stions for books to be purchased m your pastor.

3. Sponsor a demonstration of nily worship to be given at a urch service if your pastor ap- oves, or in a series of visits at the mes of members of the congrega- n if that seems more practical.

4. Make definite plans for an en- ched personal prayer life.

What Is God Like?

ssignments for the Fourth (April) Meeting

ome time ago, while on vacation, the writer dropped into a Bible class and heard the leader refer to God as the "Good Man." Is that a good description of God? What is God like?

The next Brotherhood topic will be, "Count Me a Partner—In Making God Known." But if we are to make God known to others then we should first of all be certain that we know God. In preparation for next month's topic every member of the Brotherhood might write out a brief statement of the way he would describe God to someone who does not know him. This statement need not be shown to others, but it will develop background for an important discussion at the Brotherhood meeting.

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